

Registered.

# THE NUR AFSHAN

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## EDITORIAL NOTES.

The question of how to bridge the chasm between the East and West is one of great importance to both Indians and Europeans. The following clipping from *East and West*, in which the writer tells of the relation of Indians and Europeans forty years ago, expresses a truth which most people feel but which few voice in words. This writer says:—

"Shall we ever have such relations again between Englishmen and natives? I fear the days are gone for disinterested intimacy of the kind—the English officer or his wife nursing the native servant or acquaintance, helping to marry and settle his children, bearing them in mind even to the second and third generation, though separated by a distance of six thousand miles. Life is too hurried now, and India is no longer the home of the English exile. For this and other reasons the English in India are constituting a new caste—the white official caste. Need it be more exclusive than our Brahman caste? It is not impossible for Englishmen and Englishwomen of the official class to show more clearly the interest they have at heart in the people among whom their lot is thrown. Apart from natural reserve and pride of office, there may be some excuse for the men standing aloof absorbed as they often are in their official duties. These duties are, no doubt of great importance. But even more important than the work of administration proper, more useful than laws and statutes, than rules and regulations, is the law of kindness, especially as administered by women, its natural custodians. The due observance of this first law of our nature will win the hearts of millions in India—a conquest worthy even of world conquerors. And, in order that such harvests of hearts may ripen in time, the soil must be ready to receive the seed of sympathy. The East must meet the West half way. A little humour on our side, a little more appreciation of the difficulties of others, a little more courage in facing the situation and dealing with the facts of life as they stand, above all, a freer social intercourse between the women of the two races—these will help to solve almost all the political and administrative problems which are now being given up in despair."

We agree with this writer in expressing a hope that a closer social bond may yet be possible. There are some serious difficulties from the Indian side. In the first place the efforts of our Indian "Patriots" to exalt everything

Indian by degrading everything English or European, are not likely to promote a closer bond of sympathy and fellowship. Of course Europeans understand, and we think rightly understand, that the "reformers" are striving for a future in which the European will be a minus quantity. Still there are many sincere reformers, who would like to see a closer union with the European, believing that he has come to stay. But such men make the mistake of supposing that the closer social relation is possible with a radical advance from the Indian side. Who can expect English ladies to receive Indian gentlemen who will on no account introduce their wives. As the writer quoted above says, there must be "a freer social intercourse between the women of the races."

Christian Missions have done something to promote this social intercourse between the women of the two races, but much more should be done. Only knowledge of each other can remove prejudice and stop the mouths of those who would traduce the character of both peoples.

We thank our contemporary of the *Arya Messenger* for the information that the A. Vedic College at Lahore has a Theological Department. We have known all along that all Denominational institutions taught their respective religious tenets in school. But we have not called such departments Theological in any strict sense of the word.

The *Indian Witness* thus writes of Capt. A. T. Mahan, an eminent naval officer and his views of personal religion.

"The name of Captain A. T. Mahan, of the United States Navy, is as well known in Great Britain as in America. His writings on naval subjects have created widespread attention in Europe, and he is generally regarded as one of the greatest living authorities on the possibilities and political aspects of naval warfare. It is gratifying to know that Captain Mahan is also a devout Christian, a humble follower of the Lord Jesus Christ. He himself has recently told in public of a great spiritual uplift that came to him in his earlier manhood. Happening one weekday into a church in Boston, 'the preacher,' he says, 'interested me' throughout. But one phrase only has remained: 'Thou shalt call his name Jesus, for he shall save his people'—here he lifted up his hand—'not from hell—but from their sins.' Almost the first words of the first





Gospel. I had seen them for years, but at last I perceived them. Scales seemed to fall from my eyes and I seemed to see Jesus Christ and life as I had never seen them before. I was then about thirty." One is reminded of the experience of John Wesley, who, one Sunday evening, while listening to some one reading Luther's preface to the Epistle to the Romans, found his heart "strangely warmed." That was the birthnight of Methodism as the world has it today. Many are the blessings which have come to mankind, through the "heartwarmings" of children of God, sometimes coming to them suddenly and unexpectedly, but fraught with great blessing to themselves and to the world.

It will be a great thing for India when its people come to look upon Christianity, not as a system of philosophy or a theory of religion but as a presentation of a message from God to all men, showing them that *salvation from sin* is a gift of God unto all men and available unto all who will believe and accept it.

## Current Thought and Incident.

### IV. The Principles of Legal Evidence applied to the New Testament Records.

Respecting the conformity of the testimony of the New Testament writers with experience and truth, this is conceded in general by skeptics, except where the facts are such as do not frequently occur in human experience, particularly as regards the miracles of Christ.

It is not within the scope of this paper to discuss the argument pro and con, respecting miracles, or to take up the essays of Spinoza, Hume and others—Doctor Campbell, Paley, Lord Brougham—and many other writers have exhausted the subject. I may, however, observe that the evidence which supports the miracles of Jesus Christ is exactly the same, as that which supports the facts of his existence and teachings. The authority is the same, the title to belief is the same.

If the divinity of Christ be accepted, then it is impossible to deny belief in miracles. In the beginning, it was divine power which united the body and soul, and in the raising of Lazarus, it was divine power which re-united the body and the soul. Reunion is less miraculous than original union.

Hume's argument is the one which is the most frequently used, and the one which has been most thoroughly exploded, and I may here observe that Hume's understanding and logic were frequently at fault. For example, in his plan of a perfect commonwealth, he gave all executive power, including the direction of the army and navy, to one hundred senators—a signal of absurdity.

In respect to every miracle which is related in the New Testament, the facts were plain, intelligible, transpiring in public, and such as no person of ordinary powers of observation could mistake. The blind and lame who applied to our Savior were relieved where they were known in the community to have been blind and lame for many years. In every case of health restored, the various conditions of the sufferer were known to all, and saw immediate restoration; all heard the words of the Savior.

I repeat that these plain and simple facts were easily seen and comprehended by persons of common capacity; and if such facts were substantially testified to by different witnesses of ordinary intelligence in any of our courts

to-day, the jury would be bound to believe them, and a verdict rendered contrary to the testimony of such witnesses to such facts would be liable to be set aside by the court as a verdict against evidence. In the case of a man born blind, known and shown to be blind from his birth, if his restoration to sight were the fact in question and established by such testimony, according to the rules of evidence in our courts, no lawyer would be permitted to urge against the facts.

As respects the coincidence of the testimony of the New Testament writers with contemporaneous facts, the rule of law is, that after a witness is dead and his narrative is under examination, its truth can be tested only by comparing its details with cotemporary acts. This test is an accurate one, because every fact is a part of a complication of circumstances. No false witness, therefore, will of his own accord, multiply circumstances because he knows there is danger of detection by comparison of what he states with other occurrences of the same time and place; and consequently the law lays down the rule that variety and minuteness of detail are tests of truth. Accordingly the force of evidence rest upon the nature of the particulars which are involved in the statement. The difficulty of fabrication in respect to all the statements, and the facility of detection removes suspicion of contrivance and design. (Starkie on Ev., 493, 499, 523, 585.)

We would treat the evidence of the New Testament writers as we treat the evidence of other men, as to other things; and we should judge these writers as we judge other men when testifying to human affairs in our ordinary tribunals, in regard to ordinary transactions.

The witnesses should be compared with themselves, with each other, and with the surrounding facts and circumstances. That is what is done in our ordinary courts and an examination of the statements of the New Testament writers, according to these rules of law will lead to a conviction of their truthfulness as well as their ability. The cotemporary writers which have come down to us have been found (as before stated) to confirm these writers. We can compare their statements with cotemporary authors and we can verify the circumstances to which they relate. If time permitted, many examples of such comparison might be now given.

In reference to the writings of the New Testament, a lawyer examining the testimony of these authors as witnesses, by the legal rules of evidence, in order to ascertain whether, if they had thus testified in a court of justice, they would be entitled to credit, and whether their narratives, as we now have them, would be received as genuine documents, coming from the proper custody, would find it necessary to receive the testimony.

Of course, in this discussion, we lay aside all considerations as to the antecedent probability of a revelation, and all questions of inspiration, and consider these writings as they would be looked at in a court of law.

I would add, however, in closing, that the Christian believer receives the New Testament, not in the way it is looked at in this paper, but accepts it in view of its adaptedness to the wants and requirements of the human soul—here for a few years in the body and appointed to leave it; and founds its faith far more upon moral grounds than upon historical or legal evidence as to authenticity or credibility.

Detroit, March 30, 1903.

It is not only from the study walls of pastors, but from the walls of every shop, every counting-room, and every hall of justice and legislation, that the countenance of Jesus is looking down, and saying, "Do all for me."—T. L. Cuyler.



# WISDOM OF THE SHEIK.

Here is a true story of a missionary, an Arab sheik and people, told recently by an American, a prominent officer of an American foreign missionary society, and recounted in the New York Sun. It has the flavor of the "Arabian Nights" about it.

The missionary had occasion to visit a wild and desolate part of the country. One night his eyes were gladdened by the sight of a camp, in which he found a sheik he knew, a good and kindly old man with deep, searching eyes, silent and thoughtful for the most part, whose occasional utterances almost invariably left one thoughtful. His people seemed wrought from different stuff—low-browed, desperate looking men, given to much muttering among themselves, with quick, sidelong glances that took in much while the lips remained silent or moved in swift, half-whispered speech intended only for the ear of a comrade close by.

The missionary was received cordially by the sheik and made welcome. Wearied after many days of travel, of the heavy leathern belt which he wore around his waist which contained two or three hundred dollars in silver, the missionary took it off when he went to bed and folded it under his pillow.

In the morning when he awoke the belt and its contents were gone. Distressed, he went to the tents of the sheik and found the old man already awake and sitting calmly before his tents watching the flocks at pasture.

The sheik listened to the missionary's story of his loss in grave silence. When the missionary had finished the sheik said simply:

"I will get your money back for you; trust me."

Then the sheik called for all the men of the camp to assemble. When they were all there he told them what had happened and called for the thief to come forward and give up his spoils.

He waited for a full minute, but no one stirred. Then his brow darkened. He bade them disperse, saying that in half an hour they must come again.

At the end of thirty minutes the tribesmen again assembled, and again the sheik called for the thief to give up the silver and the leather belt. For the second time no one came forth.

"Bring me the mule with the white star in its forehead," he ordered. And when the mule was brought: "Put it in the tent yonder." And when this was done: "Let every man pass into the tent, one after the other. Let each, having entered, close the flap behind him, and when he and the mule are totally alone, let the man take a firm grasp on the tail of the mule. If the mule brays that man is the thief."

One after another the men passed into the tent, let down the flap, remained a moment and then, raising the flap, emerged. It was a strange experience to the missionary. To him it seemed both childishly ridiculous and indefinitely solemn. Despite his better judgment he found himself waiting with feverish intentness for the bray of the mule.

But the little group of trembling candidates for the tail-grasping ceremony thinned and thinned until the last man had passed within the tent and had returned uncondemned. Then the tribesmen looked, bewildered, toward the sheik, to see what he would do.

It was a crucial moment. The sheik stirred as if from a dream, and raising his voice so all should hear, said:

"Now let every man come to me, in turn, and as he draws near, let him place his hands on my face, one on either side, and I will tell who is the thief, since the mule will not."

The first man who came to the sheik knelt on the ground before him and placed his hands on the old man's face. The sheik instantly dealt him a gentle blow on the shoulder, indicating that he was not the guilty person. The others followed in the same fashion. More than a score had passed, when suddenly the sheik placed both his hands on the shoulders of the man before him and cried out:

"This one is the thief; this one stole the visitor's silver!"

The man trembled violently, throwing his hands above his white face in supplication. The sheik shook his head and repeated his declaration, whereat the man fell on his face, groveling at the sheik's feet, and confessed his guilt.

Men were sent to the hillside whither the guilty man directed them, and presently the silver and the leather belt were brought and put in the missionary's hands. The sheik then bade the people disperse.

Astonished, the missionary urged the sheik to tell him how the thing had been done.

"As you are to go out from us now," he said, "never to return, I will explain. It is simple enough."

"My people must often be governed through their superstitions. After the thief refused to confess the first time, during the half hour I gave him to do so I singled out the white-starred mule, and, unseen by any, smeared his tail with the oil of a pungent herb. When the mule was put in the tent I ordered the men to go in and grasp his tail."

"Thieves are cowards and I knew well enough that the man who stole your silver would shrink from doing what I had commanded. So I directed that the tent flap be put down."

"This left the hand concealed from all of us. Being a coward and superstitious, he feared that the mule would announce the blackness of his heart. The guiltless ones took the tail in their hands, but the thief, finding himself alone with the mule, decided to take his chances and let the tail alone."

"When a man placed his hands upon my face I knew at once by the odor of the herb that he had done as I bade him. On the thief's hands there was no odor of the herb and his wickedness was manifest to me."

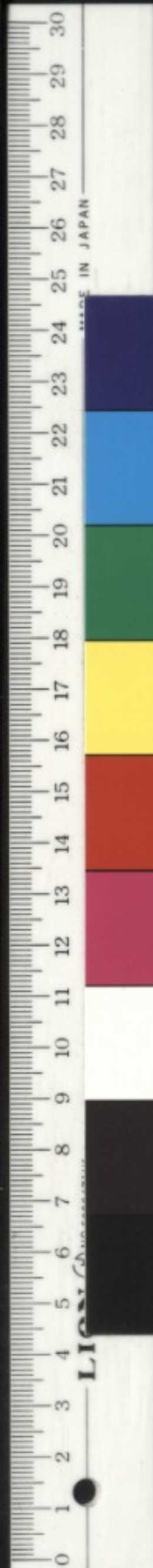
"You now know how the thief was found, but to my people it will be a mystery forever and will be told of by children yet unborn."

## THE MOHAMMEDAN CONTROVERSY.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—So long ago as 17th January you closed certain correspondence, which had been going on for six months in the columns of the EPIPHANY. The issue involved in that correspondence was a very simple one. Mirza Ghulam Ahmad had started a new theory as to the meaning of *zanb*. He alleged this new meaning to be justified by its use in the Koran. His views were dissented from, and it was maintained that the meaning attached by the Mirza to the word was not to be found in the Koran. He was consequently called on to produce any passage in the Koran, or from the writings of any Arabic lexicographer, which supported his theory. He failed to adduce any such proof, although repeatedly called on to do so. In consequence, judgment went against him by default and the correspondence was closed.

A belated attempt is now being made, in the 'Review of Religions,' to have the controversy revived. About half of the June number of that periodical is taken up with a rambling disquisition on various points cognate, and not





cognate, to the simple issue which formed the subject of correspondence in the EPIPHANY up to January last. But, with the tactics usually pursued by Mahomedan controversialists in such cases, the issue itself, with reference to which Mirza Ghulam Ahmad allowed judgment to go against him by default, is ignored altogether. No Koranic passage—no quotation from any lexicographer is adduced in support of the fantastic theory of the meaning of *zanb* propounded by the Mirza.

Had any such proof been brought forward, I should have been the first to bring it to your notice, and ask you, of your courtesy, to re-open your columns for the admission of any such belated correspondence which complied with the demand made for references to Koranic passages and lexicographers' definitions. But when, in the 20 pages now appearing in the 'Review of Religions,' the original default is repeated—when the issue is now ignored just as it was when the correspondence was declared closed—there is no ground for asking you to rehear the question, and the present continued default only confirms the justice of the judgment originally passed.

Why then do I address you? I have not the least wish to suggest that the question should be re-opened. I am quite content to leave the Mirza in the position of a party who failed completely to produce a particle of proof in support of a fictitious theory. But there are two points on which direct misrepresentations of facts are made in the 'Review of Religions,' and which it seems to me should, as a matter of justice, be brought to the notice of your readers.

It is alleged by the writer in the 'Review of Religions' that the correspondence, which began in the Epiphany in July 1902, and was closed in January 1903, 'truly speaking... could hardly be called a controversy, for both sides were not fairly represented in it. The Editor published a number of letters from the Christians, and before we could say anything in defence, he declared the controversy closed,' (italics are mine). The answer to such a charge is, to borrow the language of the writer himself, 'this is falsehood, pure and simple.' Five Mahomaden correspondents from different parts of India, including Qadian, took part in the controversy which extended over six months. Messrs. Mahommed Siddiq, Abdul Kadoose, Nawab Ali, Timor Mahommed, Ahmad Kabir,—and their letters appeared in the Epiphany. The 'Review of Religions' was no stranger to the controversy, it attempted a feeble reply in its October issue, nearly three months before the correspondence was closed.

The writer makes merry over the supposed ignorance of Arabic on the part of Mr. Upson, whose assault on the Mirza's position rendered it completely untenable. "Mr. Upson," writes this confident person, 'seems to be as ignorant of Arabic as many Europeans here are of Indian Vernaculars. He may know something of the mutilated colloquial Arabic spoken by the Egyptians, but of pure unadulterated Arabic he appears to be as ignorant as his friends in India.'

'In digging for the worm, a snake bit him,' is a Bengali proverb which well illustrates the folly of the writer on launching gibes at Mr. Upson. I do not know what Mr. Upson's colloquial attainments in Oriental languages may be, and he is not here to speak for himself—but he holds a certificate of proficiency in Arabic from no Western institution but from the Examiners of the great Mahomedan University of Al Azhar at Cairo,—a very sufficient proof that his attainments in Arabic are worthy of recognition. Here is a second fact, which the inaccurate writer in the 'Review of Religions' will do well to consider. Mr. Upson's assault

cannot be ignored on the ground of his fancied limited acquaintance with Arabic—his knowledge of that language is testified to by competent Moslem authorities. And his defeat of the Mirza is a defeat inflicted by one who is an Arabic scholar and knows his Koran evidently much better than the imaginative Mirza and his too confiding adherents. It is satisfactory that the unfounded sneers of the 'Review of Religions' have brought this fact to light, to the confusion of the ill-informed jester in that periodical.

Yours faithfully,

J. M.

DARJEELING

Epiphany.

## GATHERED HERE AND THERE.

Naturalists who have been studying the habits of certain ants have discovered that each insect goes through a most careful operation of cleaning itself. Each ant performs this operation, not for herself, but for another. She acts for a time as lady's maid. She stands by washing the face of her companion and then goes over the whole body. The actions of the ant who is being washed show the utmost satisfaction. She lies down with all her limbs stretched loosely out, she rolls over on her side, even on her back, a perfect picture of ease. The pleasure the little insect shows in being thus combed and washed is really an object lesson to many higher animals.

The Japanese rip their garments apart for every washing and they iron their clothes by spreading them on a flat board and leaning this up against the house to dry. The sun takes the wrinkles out of the clothes and some of them have quite a luster. The Japanese woman does her washing out of doors. Her washtub is not more than six inches high.

Though the petrel is swift, the frigate bird is far swifter. Seamen generally believe that the frigate bird can start at daybreak with the trade winds from the coast of Africa and roost the same night upon the American shore. Whether this is a fact has not yet

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been conclusively determined; but it is certain that this bird is the swiftest of winged creatures, and is able to fly, under favorable conditions, two hundred miles an hour.

### A LESSON FROM THE WASP.

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions who sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock of Jesus Christ be less considerate of our fellow-men than wasps are of their fellow-insects? Ought we not rather, like the Samaritan woman, hasten to tell the good news? Common humanity should prevent one of us from concealing the great discovery which grace has enabled us to make—Spurgeon

### TREND OF THE TIMES.

"Gods many" they had in Olympian Greece,  
"Lords many" in seven-hilled Rome,  
Thirty thousand they say, in earth, sky and seas,  
With Penates for every one's home:  
To-day a new god, in myriad disguise,  
Lays claim to our hearts' deepest trust,  
We must look up to him with reverent eyes,  
To be popular surely we must.

The old world is wise in its notions of God  
In this twentieth century time;  
They call creeds criminal, and stand self-awed  
Before their own thinking sublime.  
They've ground up the Bible—God's holy Word—  
'Twixt the millstones of criticism—high(?)  
And have set up Tolerance—backboneless god—  
On the throne of great Deity.

In these days men have opinions enough  
To sink wholly the gospel ship,  
While real experience is thought of as "stuff,"  
And confession made by the lip  
Is said to be "Vulgar," to "savor of pride,"  
Instead of being praise to our God,  
True glory to Him who on Calvary died,  
Our matchless, adorable Lord.

Theosophy's misty and moonshiny haze,  
The Fox sisters' Satanic raps,  
Agnosticism's rampant and ice cold blaze,  
Christian science wriggles and traps,  
Have fairly ousted Matthew, Mark, Luke and John,  
They're "back numbers," "all out of date;"  
Even Wesley and Clark in the Methodist Church,  
Seem likely to share the same fate.

But what shall we say of the swagger and tone  
Of these who rob Christ, bit by bit,  
Who relegate God to regions unknown,  
Or call him the "infinite It?"  
And what of the Science that science rejects,  
And calls sin and sickness a shame,  
Maintains these and matter are simply effects  
Of mortal mind caught in a jam?

What of the Liberal, so magnificently broad  
He shuts out Christ from his view?  
Free thought, by anything novel o'er-awed,  
Runs away from the old and the true.

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Yea what of the natural man who sits  
And judges supernatural things,  
Who with blinded zeal gives everything fits,  
Nor cares who he injures and stings?  
Paul wrote "as a man," like Peter and James—  
Inspiration? Away with such trash!  
All tubs "must stand" on their own frail frames,  
Or else come down with a crash.  
As for Jesus. He may have been a good man,  
But as to His being divine—  
Don't talk such nonsense, away with a plan  
To save from a hell, it's not "fine."  
We must tolerate sin without a rebuke,  
Nor proclaim Christ's own perfect cure,  
Let every man trust his own favorite spook,  
Or be counted di-courteous, sure.  
To differ with others and stand for the truth  
Is "acid" and "impolite."  
Let everyone's faith entirely alone.  
Let them conquer or fall in the fight.  
Well, well, the old world may grow wise, as it thinks  
And nobody believe nothing at all,  
Yet 'a remnant' distrust old Satan's sly winks,  
And still on Jehovah will call.  
When Tolerance is used as the devil's own tool,  
And poses "an angel of light,"  
Do not sit at his feet, a suppliant fool,  
But bow him sternly from sight.

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## FOREIGN TELEGRAMS.

## HIS ACCEPTANCE OF EXTENSION.

The Times to day reviews at great length the high qualities and capacities Lord Curzon has shown as Viceroy of India, and the successes which have attended his efforts, and which must encourage him in the great scheme of reforms he has set before him. The extension of his term of office, the Times says, is the best recognition of the remarkable services he has rendered, and the magnitude of the task he has undertaken.

All the other papers have articles highly eulogising Lord Curzon's past services, and heartily appreciating the devotion and selfdenial shown by him in his acceptance of an extension of his term of office.

The Daily Chronicle congratulates India on Lord Curzon's decision. The Morning Post says that though absent, Lord Curzon's service in India is such as to make it impossible for the British public to forget him. The Standard says that Lord Curzon has been eager and strenuous beyond the most energetic of his predecessors, and in consenting to remain in India he is sure of the applause and gratitude of his countrymen.

## THE NEW POPE'S HUMBLE BIRTH.

While the late Pope belonged to the ancient nobility, Pope Pius X is of humble birth and had no University education. His brother and near relation are small shopkeepers, and one of his sisters is married to an innkeeper in his native village.

News from Macedonia is more disquieting. Two dynamite outrages took place on the 3rd instant at Sorovitch on the Salonika-Monastir Railway. A report of Holmi Pacha says that Bulgarian insurgents attacked and burned three Mussalmans villages in the Monastir district. This has greatly impressed official circles at Constantinople, where it is believed to be the beginning of a general insurrection.

## SURRENDER TO BE REFUSED.

Mr. Balfour, replying to Mr. Norman in the House of Commons, said that Sir E. Satow had been instructed by telegraph that the Shanghai prisoners should not be surrendered.

## ITALIAN GOVERNMENT IGNORED.

The Pope not having communicated his election to the Italian Government, Signor Zanardelli has instructed all State officials not to participate in the fete in celebration of the occasion.

## A VISIT TO AUSTRIA.

King Edward goes this year to Marienbad instead of Homburg, and thence goes on a visit to the Emperor of Austria at Vienna on 31st instant, and stays a few days with him.

## THE PORTE ON THE SITUATION.

The Porte has sent a Note to the Powers declaring it to be impossible to withdraw Turkish troops from Macedonia, and describing the situation as very serious.

## INDIAN PROTEST IN PARLIAMENT.

Sir M. Bhownaggee will move a resolution on the Indian Budget debate, that the additional burden on India for maintaining British soldiers is unjustifiable.

## LORD NORTHCOTE APPOINTED.

Lord Northcote has been appointed Governor-General of Australia, and takes up the duties next December.

## ANOTHER MOTION IN PARLIAMENT.

Mr. Buchanan has given notice of a motion that it is unjust to charge India with any portion of troops in South Africa, and the Home Government's imposition of such and similar burdens prevents administrative improvements and remission of taxation, and weakens the financial stability of the Indian Government.

The agreement between Government and the Morgan Combination is published. It runs for twenty years, secures that the British Companies in the combination will remain really British, and that their ships, with essentially British crews, will fly the British flag and will be held at the disposal of the Admiralty. During the prescribed term at least half of the fresh tonnage the combination builds or



acquires will be for the British Companies.

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London, Aug. 7.

The unrest in Russia is unabated. Cossacks fired on 2,000 strikers at Kieff, killing three and wounding twenty-four.

#### A BULGARIAN OUTRAGE

London, Aug. 7.

A Bulgarian outrage has occurred at Krushevo, in which fifty Turks were killed.

#### KURDISH EXCESSES IN ARMENIA

The Russian and British Ambassadors have made serious representations to the Porte regarding the situation in Armenia. The Porte has consequently instructed the Valis to vigorously repress the excesses of Kurds.

The British Vice Consul at Bitlis has been ordered to proceed to Mush and report on the situation and excesses.

#### THE MACEDONIAN TROUBLE

The Macedonian part of the revolutionary movement had broken out prematurely. Eight Turkish battalions have been sent to Monastir.

London, Aug. 7.

Reuter's Peking correspondent states that five reformers were arrested at Peking on the 6th instant, one being a brother of the Viceroy of Wuchang. The Police are stationed at all the City gates to prevent suspects leaving.

#### TURCO-BULGARIAN FIGHTING

London, Aug. 8.

Four battalions, supported by artillery, routed 1,700 Bulgarians near Sorovitch on Thursday.

#### ALBANIAN EXCITEMENT

The Bulgarian revolt is provoking a counter-insurrection among the Albanians. A number of Turkish troops are being called out. Sushdi Pacha is hastening from Albania Monastir with thirty thousand regulars.

#### BULGARIA'S ATTITUDE

The Bulgarian Government says it has been taken by surprise by the recrudescence in Macedonia, but is determined to maintain neutrality, and considers that the movement is merely local.

Turkish reports declare, on the other hand, that the movement in Macedonia has become general.

#### RUSSIAN CONSUL SHOT

London, Aug. 9.

The Russian Consul, N. Rostkowsky, at Monastir, returning to town from the plains, was shot dead by a Turkish gendarme, with whom, it is stated, he had an altercation with reference to the gendarme's omission to salute him. The popular belief at Monastir is that M. Rostkowsky has been encouraging the Bulgarian movement.

#### THE SCENE IN ST. PETER'S

London, Aug. 9.

The Coronation of the Pope to day was a brilliant ceremony. Fifty thousand people, including many dignitaries, were in St. Peter's and enthusiastically acclaimed the Pontiff. After the preliminary ceremonies, homage, obedience and mass, the Pope was borne on the *Sedia Gestatoria* to the Pontifical altar of confession, where the tiara was placed by Cardinal Macchi on the head of the Pope, who, after being proclaimed Pius the Tenth, blessed the people, and retired to the Vatican fatigued by the heat and long ceremony lasting five and a half hours.

#### THE MURDER OF A RUSSIAN CONSUL

London, Aug. 9.

The murderer of Consul Rostkowsky has been arrested. The Grand Vizier and Foreign Minister called on the Russian Embassy at Constantinople last evening to express regret at the unfortunate occurrence at Monastir.

#### REPORTED MASSACRE BY INSURGENTS

Hilmi Pasha, Inspector General of Reforms, reports that a large force of insurgents has massacred the whole of the inhabitants of several villages at Cihuri in the district of Monastir, and attacked others, taking many prisoners and burning some alive.

#### TRIAL OF THE MURDERER

Turkey has assured Russia that the murderer of Rostkowsky will meet with the severest punishment. A court-martial has been summoned at Monastir to try the murderer.

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